of a small workshop to the strict discipline of a factory, which reduces them to ciphers and represses their individuality; the non-Jew seems to accept more easily the discipline and to suffer less from its uniformity. Another reason why the Jewish workmen prefer small-sized undertakings is that they hope to find a way from them to becoming independent artisans or small manufacturers. Lastly, even Jewish manufacturers in many cases discriminate against Jews, either under pressure from their non-Jewish workmen or because they find Jews a more difficult element to deal with. Also the problem of the Sabbath is of importance; as factories must not work on Sundays, the presence of a large number of Jewish workmen who keep the Sabbath would force the manufacturer to close for two days in the week. This factor, however, loses in importance as a growing number of Jewish workmen are prepared to work on the Sabbath day.

While capital and management in many big industries are predominantly Jewish, there are few in which Jewish workmen play an important part, and which could therefore, to some extent, be described as Jewish industries. The most important are:

(a) The textile industry of Poland (Warsaw, Lodz, Bialystok, and Bielitz). Most of the manufacturers are Jews, and about one-fifth of the workmen. It has

developed from handicrafts into workshops, and, in many cases, into factories. In Warsaw the workshop still predominates, in Lodz, Bialystok, and Bielitz the factory.

(6) The manufacture of clothing and underwear in Paris, London, and the United States (New York, Chicago, Rochester) which is predominantly carried on as a home industry.

(c) Diamond-cutting in Amsterdam and in Antwerp, which, free of all guild restrictions, has been open to the Jews since the seventeenth century. At that time the Jews, obtaining their raw material from Brazil, which was held by the Dutch, became so proficient in the work that even after